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out. Thus he continu'd, considering nothing but the Nature of Bodies, and by this means he perceiv'd, that whereas at first fight, Things had appear'd to him innumerable and not to be comprehended; Nol, he discover'd the whole Mafs and Bulk of Creatures were in Reality only One.

§ 40. He continu'd in this Opinion a considerable time. Then he consider'd all sorts of Bodies, both animate and inanimate, which one while seem'd to him to be One, and another, a great many. And he found that all of them had a Tendency either upward, as Smoak, Flame, and Air, when detain'd under Water; or else downward, as Water, pieces of Earth, or Parts of Animals and Plants; and that none of these Bodies were free from one or other of these Tendencies, or would ever lie still, unless hinder'd by some other Body, and interrupted in their course; as when, for instance, a Stone in its fall is stopp'd by the solidity and hardness of the Earth, when 'tis plain it would otherwise continue still descending; so Smoak still continues going upwards, and if it should be intercepted by a solid Arch, it would divide both to the right and left, and so soon as it was freed from the Arch, would still continue ascending, and pass through the Air, which is not solid enough to restrain it. So when a Leathern Bottle is fille'd with Air and stopp'd

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stopp'd up close, if you hold it under Water; it will still strive to get up, till it returns to its place of Air, and then it rests, and its reluctance and propensity to ascend, ceases.

§ 41. He then enquir'd whether or no he could find any Body that was at any time destitute of both these Motions, or a Tendency toward them, but he could find none such, among all Bodies which he had about him. The reason of this Enquiry was, because he was very desirous to know the Nature of Body; as such, abstracted from all manner of Qualities, from whence ariseth Multiplicity or Diversity of Kinds. But when he found this too difficult a Task for him, and he had examin'd those Bodies which had the fewest Qualities, and could find none of them void of one of these two, viz. Heaviness or Lightness; he proceed'd to consider the Nature of these two Properties, and to exam in whether they did belong to Body quatenus Body, or else to some other Quality superadded to Body. Now it seem'd plain to him, that Gravity and Levity, did not belong to Body as such; for if so, then no Body could subsist without them both; whereas on the contrary, we find Heavy Bodies which are void of all Lightness, and also some Light Bodies which are void of all Heaviness, and yet

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without doubt they both are Bodies; in each of which there is something superadded to Corporeity, by which they are distinguished one from the other, and that makes the difference between them, otherwise they would be both one and the same thing, in every respect. From whence it appear'd plainly, that the Essence both of an Heavy, and Light Body was compos'd of two things; One, which was common to them both, viz. Corporeity, the other, by which they are distinguished one from the other, viz. Gravity in the one, and Levity in the other, which were superadded to the Essence of Corporeity.

§. 42. In like manner he consider'd other Bodies, both Animate and Inanimate, and found their Essence consisted in Corporeity, and in some, one thing, or more superadded to it. And thus he attain'd a Notion of the Forms of Bodies, according to their differences. These were the first things he found out, belonging to the Spiritual World; for these Forms are not the objects of Sense, but are apprehended by Intellectual Speculation. Now among other things of this kind which he discover'd, it appear'd to him that the Animal Spirit, which is Seal'd in the Heart (as we have mention'd before) must necessarily have some Quality superadded to its Corporeity, which rendered it capable of those wonder-
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move upwards, if they are left to themselves, they immediately, by the Power of their Form, tend downwards again. Now, some part of this Number, viz. Plants and Animals, tho' they do agree with all that Multitude before mention'd, in that Form; yet still have another Form superadded to it, from whence flow Nutrition and Acretion. Now the meaning of Nutrition is, when the Body that is nourish'd, substitutes in the room of that which is consumed and wasted from it, something of the like kind, which it draws to itself, and then converts into its own Substance. Acretion, or Growing, is a Motion according to the three Dimensions, viz. Length, Breadth, and Thickness, in a due Proportion. And these two Actions are common to Plants and Animals, and do without doubt spring from that Form which is common to them both, which is what we call the Vegetative Soul. Now part of this Multitude, viz. Animals, tho' they have the first and second Forms in common with the rest, have still a third Form superadded, from which arife Sensation and Local Motion. Besides, he perceiv'd that every particular Species of Animals, had some Property which distinguish'd it, and made it quite different from the rest, and he knew that this Difference must arise from some Form peculiar to that Species, which was superadded to the Notion.

6. 44. Now by following up this Notion, and comprehending it in his Mind, he perceiv'd that all Bodies had one Form in common, from whence one or more Actions did proceed. And that there were some of these, which tho' they agreed with all the rest in that one common Form, had another Form besides superadded to it, from whence some Actions proceeded. And further, that there was another sort, which agreeing with the rest in those two Forms which they had, was still distinguish'd from them by a third Form, superadded to those other two, from whence also proceeded some Actions. For instance, all Terrestrial Bodies, as Earth, Stones, Minerals, Plants, Animals, and all other heavy Bodies, do make up one in Number, which agree in the same Form, from whence flows the Property of descending continually, whilst there is nothing to hinder their Decent: And whenever they are forced to move
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8. 45. And it was evident to him, that the Essences of those sensible Bodies, which are in this sublunar World, had some of them more Qualities superadded to their Corporeity, and others, fewer. Now he knew that the Understanding of the fewer, must needs be more easie to him, than the Understanding of those which were more in number. And therefore he endeavoured to get a true Notion of the Form of some one thing, whose Essence was the most simple and uncompounded. Now he perceived that the Essence of Animals and Plants consisted of a great many Properties, because of the great variety of their Operations; for which reason, he desired the enquiring into their Forms. As for the Parts of the Earth, he saw that some of them were more simple than others, and therefore resolved to begin his Enquiry with the most simple of all. So he perceived that Water was a thing, whose Essence was not compounded of many Qualities, which appeared from the Paucity of those Actions which arise from its Form. The same he likewise observ'd in the Fire, and Air.

8. 46. Now he had a Notion before, that all these four might be chang'd one into another; and therefore there must be some one thing which they jointly participated of, and that this thing was Corporeity. Now 'twas necessary, that this one thing which was common to them all, should be altogether free from those Qualities, by which those four were distinguished one from the other; and he neither heavy nor light; hot nor cold; moist nor dry; because none of those Qualities were common to all Bodies, and therefore could not appertain to Body as such. And that if it were possible to find any such Body, in which there was no other Form superadded to Corporeity, it would have none of those Qualities, nor indeed any other but what were common to all Bodies, with what Form forever endued. He consider'd therefore with himself, to see if he could find any one Adjunct or Property which was common to all Bodies, both animate and inanimate; but he found nothing of that Nature, but only the Notion of Extent, and that he perceiv'd was common to all Bodies, viz. That they had all of them length, breadth, and thickness. Whence he gather'd, that this Property belonged to Body, as Body. However, his Sense could not reprent to him any Body existent in Nature, which had this only Adjunct, and was void of all other Forms: For he saw that
that every one of them had some other Quality superadded to the said Extent.

§47Then he consider'd further, whether this Three-fold Extent, was the very Essence of Body or not; and quickly found, that besides this Extent, there was another, in which this Extent did exist, and that this Extent could not subsist by itself, as also the Body which was extended, could not subsist by itself without Extent. This he experimented in some of those sensible Bodies which are endued with Forms; for Example, in Clay: WHICH he perceiv'd, when moulded into any Figure, (Spherical suppose) had in it a certain Proportion, Length, Breadth, and Thickness. But then if you took that same Ball, and reduc'd it into a Cubical or Oval Figure, the Dimensions were chang'd, and did not retain the same Proportion which they had before, and yet the Clay still remain'd the same, without any Change, only that it was necessary for it to be extended into Length, Breadth, and Thickness, in some Proportion or other, and not be depriv'd of its Dimensions: Yet it was plain to him, from the successive Alterations of them in the same Body, that they were distinct from the Clay itself; as also, that because the Clay could not be altogether without them, it appear'd to him that it be-

Belong'd to its Essence. And thus from this Experiment it appear'd to him, that Body consider'd as Body, was compounded of two Properties: The one of which represents the Clay, of which the Sphere was made; The other, the Threefold Expression of it, when form'd into a Sphere, Cube, or what other Figure forever. Nor was it possible to conceive Body, but as consisting of these two Properties, neither of which could subsist without the other. But that one (namely, that of Extent) which was liable to Change, and could successively put on different Figures, did represent the Form in all those Bodies which had Forms. And that other which still abode in the same State, (which was the Clay, in our last Instance) did represent Corporeity, which is in all Bodies, of what Forms forever. Now that which we call Clay in the foregoing Instance, is the same which the Philosophers call Materias prima, [the first Matter] and the, which is wholly destitute of all manner of Forms.

§48 When his Contemplation had proceeded thus far, and he was got to some distance from sensible Objects, and was now jut upon the Confines of the intellectual World, he difsicient, and inclin'd rather to the sensible World, which he was more used to. Therefore he retir'd from the Consideration of
of abstracted Body, (since he found that his Senses could by no means reach it, neither could he comprehend it) and applied himself to the Consideration of the most simple sensible Bodies he could find, which were those four, about which he had been exercised. And first of all he considered the Water, which he found, if let alone in that Condition which its Form required, had these two things in it, viz. Sensible Cold, and a Propension to move downwards: But if heated by the Fire or the Sun, its Coldness was removed, but its Propension to move downwards still remained: But afterwards, when it came to be more vehemently heated, it lost its tendency downwards, and mounted upwards; and so it was wholly deprived of both those Properties which used constantly to proceed from it, and from its Form. Nor did he know anything more of its Form, but only that these two Actions proceeded from thence; and when these two ceased, the Nature of the Form was altered; and the watry Form was removed from that Body, since there appeared in it Actions, which must needs owe their Origin to another Form. Therefore it must have received another Form, which had not been there before, from which arose those Actions, which never used to appear in it whilst it had the other Form.

§. 49. Now he knew that every Thing that was produced anew, must needs have some Producer. And from this Contemplation, there arose in his Mind a sort of Impression of the Maker of that Form, tho' his Notion of him as yet was general and indistinct. Then he pons'd on the examining of these Forms which he knew before, one by one, and found that they were produced anew, and that they must of necessity be beholden to some efficient Cause. Then he considered the Essences of Forms, and found that they were nothing else, but only a Disposition of Body to produce such or such Actions. For instance, Water, when very much heated, is disposed to rise upwards, and that Disposition is its Form. For there is nothing present in this Motion, but Body, and some things which are observ'd to arise from it, which were not in it before (such as Qualities and Motions) and the Efficiency which produce them. Now the Essences of Body for one Motion rather than another, is its Disposition and Form. The same he concluded of all other Forms, and it appeared to him, that those Actions which arose from them, were not in reality owing to them, but to the efficient Cause, who made use of those Forms to produce those Actions which are attributed to them, (i.e. the Forms). Which Notion of his
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is exactly the same with what God's Apostle [Mahomet] says; I am His Hearing by which he hears, and His Seeing by which he sees. And in the Alcoran; You did not kill them, but God killed them: when thou shroudest the Darts, it was not thou that shroudest them, but God.

§ 50. Now, when he had attained this far, so as to have a general and indistinct Notion of this Agent, he had a most earnest Desire to know him distinctly. And because he had not as yet withdrawn himself from the sensible World, he began to look for this voluntary Agent among sensible Things; nor did he as yet know, whether it was one Agent or many. Therefore he enquired strictly into all such Bodies as he had about him, viz. those which he had been employ'd about all along, and he found that they were all liable to Generation and Corruption: And if there were any which did not suffer a total Corruption, yet they were liable to a partial one, as Water and Earth, the parts of which are consum'd by Fire. Likewise he perceiv'd, that the Air was by extremity of Cold chang'd into Snow, and then again into Waters; and among all the rest of the Bodies which he was conversant with, he could find none which had not its Existence anew, and require'd some voluntary Agent to give it a Being. Upon which ac-

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count he laid them all aside, and transfer'd his Thoughts to the Consideration of the Heavenly Bodies. And thus far he reach'd in his Contemplations, about the end of the fourth Septenary of his Age, viz. when he now eight and twenty Years old.

§ 51. Now he knew very well, that the Heavens, and all the Luminaries in them, were Bodies, because they were all extended according to the three Dimensions Length, Breadth and Thickness, without any exception; and that every thing that was so extended, was Body; ergo, they were all Bodies. Then he consider'd next, whether they were extended infinitely, as to stretch themselves to an endless Length, Breadth and Thickness; or, whether they were circumference by any Limits, and terminated by some certain Bounds, beyond which there could be no Extension. But here he stopp'd a while, as in a kind of Amazement.

§ 52. At last, by the strength of his Apprehension, and Sagacity of his Understanding, he perceiv'd that the Notion of infinite Body was absurd and imposible, and a Notion wholly intelligible. He confirm'd himself in this Judgment of his, by a great many Arguments which occurred to him, when he thus argued with himself. That this heavenly Body is terminated